

the pre-eminent work of the church along this line, there may have been feelings aroused not altogether pleasant at the apparent difference of opinions of brethren whose articles have appeared in the EVANGELIST. But not so with me. The views expressed by various brethren are mostly gospel founded. The fact is that none of us, in our mental nor spiritual grasp, compass the whole providence of God.

If there is high life to be reached thru repentance, baptism, and the first fruits of faith, the same argument will prove that there is higher life to be reached thru the abounding grace into which we are to grow, "until we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of Christ." Eph. 4:13.

Paul preached water baptism and made much of the lovefeast. There is the baptism of repentance for the sinner, certainly not to be repented of, Matt. 28:19; Acts 2:38, which is followed by the baptism of the Holy Spirit, if the penitent is willing to receive him, Matt. 28:19. For we are baptized into His name—authority—hence ought to be subject to the mind of the spirit, Rom. 8:27.

Then comes the baptism of fire, which I am persuaded every active child of God has experienced, in that they have suffered and are willing to suffer for the gospel's sake. Speaking from experience, I can say that I have received a measure of all those baptisms, and that not without joy and rejoicings, in that the Lord hath counted me worthy to remain faithful thru blessings of success and discouragements of failures.

If there are battles to be fought there must be soldiers that are willing to die. Heirs of God, says Paul, and joint heirs of Christ; if so be that we suffer with him, that we may also be glorified together with him, Rom. 8:17. Thought developing Bible readings will bring together and harmonize most of the apparently conflicting views. Things in the scriptures that are meet to me now, were beyond my reach ten years ago. Truths that were needful for me at the time of my conversion need not be repeated in me now, but I am persuaded that the Lord hath much reserved for me yet, and also for all who patiently wait for him.

Doubtless according to the scriptures "the Son of God was manifest, that he might destroy the works of the devil," I Jno. 3:8. Hence, "God anointed Jesus with the Holy Ghost and with power: who went about doing good, healing all that were oppressed of the devil, for God was with him, Acts 10:38. Also himself took on flesh and blood, that thru death he might destroy him that had the power of death, that is, the devil, Heb. 2:4. Here are some things, evils, that are declared to be the work of the devil, i. e., disease and death. "The last enemy that shall be destroyed is death," I Cor. 15:26. Doubtless many thousands will reach

heaven who go thru loathsome disease and corruption of the flesh, but Jesus and his apostles did not go that way, and they apparently healed all that were brought to them. And I have a most hearty fellowship for those among us who believe that "Jesus Christ is the same yesterday, today and forever." Heb. 13:8. The very thought brings to our relief Job 5:26, "Ye shall be brought to thy grave in a good old age like a shock of corn in season." Neither do we overlook the teaching that the body is holy, pure, for the temple of God is holy, whose temple ye are," I Cor. 3:17.

I have also the fullest fellowship for those of our brethren who believe in "the washing of regeneration." For it is "not by works of righteousness that we have done, but according to his mercy he saved us by the washing (*loutron*—bath) of regeneration (effect of washing) and the renewing (genitive of effect) of the Holy Ghost (agent) which is shed (poured) on us abundantly through Jesus Christ our Savior," Titus 3:5, 6. And, says Paul, "but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus by the Spirit of God, I Cor. 6:11.

Here the symbolic washing, the regeneration, the sanctification, and best of all, justification, are brought together in the perfecting work of the Spirit. The same Jesus who was baptized in the river Jordan to "fulfill all righteousness" and as I verily believe for our example, also said, "sanctify them thru thy truth; thy word is truth, Jno. 17:17. Jesus also said, "I know that thou hearest me always," Jno. 11:42. Now if the heavenly Father always heard the prayer of the Savior, he heard this one. And it follows that sanctification is as much a fact as the raising of Lazarus from the dead. Do you accept it? A man who lives after the teaching of Jesus, doing right because it is right will not willingly do wrong.

Now brethren, any one of these doctrines is a part of the gospel, not to be made a hobby of, and advocated to the disparagement of others of equal importance. Doubtless the hobby rider has been the disturbing spectacle of Christian equilibrium, in every age. However, when important, saving and blessing doctrines are being neglected, because some one has made a hobby of others, it becomes necessary to give somewhat more attention to the neglected doctrine, and I rejoice to see some of our brethren doing this very thing. Our platform and watchword, "the whole gospel," is the distinctive feature of the Brethren church. Jesus is my Savior, and I will preach the things that he *did*; and will insist on his followers doing those same things, for he is "our example."

To attempt to make "divine healing of the body" the foundation or first principle is to subvert the gospel. According to the teaching of Jesus, sin is, doubtless the underlying cause of all human ills, then repentance becomes the first principle in working the redemption of the race, Matt. 3; Mark 1.

Evidently the purpose of the gospel is to save mankind, spirit, soul, and body. A gospel, to save a whole man. We dare not found a mission, or church on healing alone, any more than we dare to found it on repentance alone, or baptism alone, or the communion alone, or feet-washing alone, or morality alone, or personal purity alone. To do so, would be a subversion of truth. But all of the doctrines of Jesus working on us, and in us, brings us to the fulfillment of Jesus' prayer: "Sanctify them thru thy truth; thy word is truth," Jno. 17:17.

Verily we are living in an age of so-called specialists. If you would make sure of losing your sight, give yourself into the care of (the sure cure) the eye doctor, or if the hearing, consult the (sure cure) ear doctor, etc." We know only too well, how the diseased organ of the body may cause the sight or hearing to fail thru sympathy, tho the eye and the ear may be sound. Those physicians who take into consideration the condition of the entire body are most to be trusted, whatever their particular speciality may be.

So in the realm of theology and religion. There are pretenders to the title of D. D. who would have us believe them specialists in divine healing, and others who make a hobby of baptism, others of holiness, others of Holy Spirit endowment, and still others of communionists who will have us believe that unless we can qualify to eat at their table, according to their standards, we may not be of the Lord's fold, forgetting that even Jesus was accused of eating with publicans and sinners. It is admissible that we all have our particular field of study in which we are more proficient than in any other, but we must with Christian candor grant that other of our brethren are equally proficient in dealing with the particular subject upon which they may have bestowed extra labor and care. Make a special study of any doctrine you wish, but remember, that while you are doing that, other minds just as acute as yours, may be burning midnight oil, in prayerful investigation of some other doctrine, just as important. The eye is our best friend, when we wish to read, but the foot is much appreciated when it is necessary to walk. So we are all members of one body, and gospel repentance will lead us to accept all the gospel, and the whole doctrinal means of grace, which will work out the salvation of all conditions of man. Work out your own salvation with fear and trembling, says Paul, for it is God that worketh in you both to will and to do his own good pleasure, Phil. 2:12, 13.

Much evil has been done by a wrong interpretation of some of the deep teachings of Paul. Healing is not a first principle of the gospel. Repentance, faith and obedience to the whole gospel of Christ so far as we may know it is the foundation rock of redemption. Doubtless healing comes as a blessing on faithfulness and right living. But you will observe that redemption has preceded it. Paul writing to Timothy says, "Drink no